/133 cont./

201 152 A threatening with blows, just like the energy of a blow is indicated with a smacking sound that the index finger snapping down on closed thumb and middle finger of the right hand produces, a movement that is executed from the wrist and to a lesser extent also from the elbow and is sometimes observed among us as an involuntary reaction after taking hold of an unpleasantly hot object, or also among mothers after taking a pinch. Besides this gesture one also finds another, the snapping of the middle finger from the tip of the thumb on the ball of it, common among us. Often this expresses a higher degree of threat, a threatening with weapons. On the other hand, however, one also finds it as an expression of embarrassment, whereby at the same time the shoulders are drawn up.

If the blowi wishes to emphasize emphatically that something is altogether at an end or gone, that nothing is left of it any more, he runs his thumbnail directly behind the edge of his upper incisors and pushes it quickly forward with a snapping sound.

201 201 I observed repeatedly how mothers reprimanded their naughty children, in that they accompany their use of vigorous or stick- that is, go, or things will go badly with you! with a motion of the hands, which consisted of her rapidly paming the palms of her hands, turned toward each other, half clapping, half grating, and, to be sure, the right hand, chiefly active in this, would be snapped forward from behind.

• 151 /134/ The eyesight of vision of the blowi, like that of other primitive peoples, is very good. Often they already saw objects in the landscape or distances at which a normal-sighted European could not yet discern anything. The author was particularly struck by the fact that the people were able to recognize an object seen at great distances better than the Europeans, even such whose eyes, through many years' residence in the country, were accustomed to the peculiar forms of vegetation and lighting effects in the steppe. When the latter was in doubt as to whether it was a matter of, for example, a man or a tree stump, or of a termite hill or a large antelope, the blowi's power of recognition always proveeds to be the better one. [illegible] They have at their disposal a remarkable judgment of distance in

/12a cont./

151 proved by the fact that they prepare the ground plan of the huts, the
60 wire spirals and wire rings serving for adornment, etc., without
mechanical measuring devices. For the same reason one recognizes
their sense of symmetry in their weapons.

151 Following the Holmgren wools-yarn procedure, I examined 87
125 blacks, and, to be sure, 46 men and 41 women, on their sense of
color. The test showed that of all only one man had "weak color
sense," all the others, on the other hand, had "normal color sense."
122 Here too the symbolic significance of the colors should be considered:
black = calm serenness, red (blood) = war, green = peace, variegated,
and, to be sure, especially in the combination of red and white,
expresses joy, gaiety, but also frivolity and fickleness.

Photographs of objects known by them they perceived correctly,
those of persons known by them not at once, but always only after
longer observation. Often the perspective foreshortening of an object
in the photograph was incomprehensible to them; they regarded such a
one as incomplete.

153 Their powers of orientation in the region and their memory for
151 paths once taken or stretches of land traversed are excellent. Their
153 memory for numbers seems to be better than that of most tribes in the
165 interior of East Africa, since, unlike the latter, they do not use
211 mechanical aids such as notches in sticks, knots in string, etc. Their
power of conceiving numbers does not seem to go beyond five: only a
few could recognize at a glance the correct number of more than five
objects placed before them.

53 Their feeling for plastic art is shown by the rich and not unhand-
619 some adornment, the handsome forms of their weapons, the painting
of the shields, the decoration with cowrie shells and beads on utilitar-
ian objects and clothing. Representational art is unknown to them. A
feeling for music is completely lacking: their singing is arbitrary and
without rules, the main thing in it is the text and the alteration in the
vocal execution. They do not have musical instruments, for the ante-
lope horn of the summoner to legal proceedings serves only to attract
the attention of the people through loud noises. The following is a
533 common song to accompany the dance (1):

1. Recorded by Herr Stalmann /staff physician/
Dr. Hendrich.